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REMARKS

On some Passages in a

SERMON,

Preach'd before the

LORD-MAYOR, ALDERMEN,
And LIVERY-COMPANIES,

OF THE

City of LONDON;

AT

St. PAUL'S,

The 30th of *January*, 173²₃.

By the Rev^d. Dr. BERRYMAN,

In a Letter to the DOCTOR:

L O N D O N :

Printed for J. NOON, at the *White-Hart*, in *Cheapside*,
near *Mercers-Chapel*, M.DCC.XXXIII.

REMARKS

SERMON





REMARKS, &c.

LONDON, *March* the 6th 1732.

S I R,



Flatter'd my self, when I heard
you was to preach before the
LORD-MAYOR and ALDER-
MEN, that you had to much good
Sense, to utter Invective against any Set of
Men; but I was much disapointed when I
had

had read your Sermon, and am sorry to find that Party-Prejudice so much prevails among the Clergy: You tell us, that we should be mindful to beware of those Principles and Practices which led to such Confusion; and caution us to arm Our selves with the greater Care, against the Designs of those Persons who would espouse and recommend them. Before we can possibly follow this Advice, we must know what caus'd these Confusions so complain'd off. Though the Murder of King CHARLES the I. is not to be defended on any Account, yet if we look impartially into the History of those Times, we shall find that the Spring of it, was from the Kings stretching his Prerogative contrary to Law: You seem surpriz'd at some Men for magnifying the Failings of the King, and at the

the same Time palliating and excusing the unnatural Method of expostulating with him by Force of Arms, unless they were dispos'd to repeat the same Extravagancies when Occasion offers. Let but any impartial Man read *Clarendon's* History of the Rebellion, and *Whitlock's* Memorials, and I verily believe he will judge quite different from you, and own that the former has hardly ^{fairly} represented one Fact on the Side of the Parliament, and little else but Panegyrick on the Side of the King : You seem to wonder from what Motive Any wish to blot out the Memory of this Day : I am free to own the Reason, that I and a great Number of true Friends to Liberty, wish to see this Day no longer kept. viz. That its greatly abus'd, by spreading abroad among the People the basest

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Calum-

Calumnies and sowing the Seeds of Sedition among Mankind, instead of recommending Love and Charity, which seems to be at a very low Ebb in this World. You complain that mean Arts have been us'd to depreciate the History of the Rebellion, I think it has been sufficiently prov'd to be interpolated; I only just touch on these Things in my Way, to what I should think the most exceptionable Part of your Sermon, and what I design'd chiefly to remark on: You expect, you say, nothing but Ruin and Confusion from those Enemies of your Establishment, who are continually grasping after Trust and Power, and not content with the Indulgence, the Laws allow, shall first get up to a Level with you, and after that, deny you any Equality with them. For Gods-sake why must we be branded with
the

the Name of Enemies to your Establishment. I can assure you in the Name of the Protestant Dissenters, we are not, we wish you a full Enjoyment of all your civil and religious Privileges, though you are for depriving us of ours : We grasp after no Power, nor Trust, but only desire, in common with the Rest of our Fellow Subjects, to be in a Capacity of serving our King and Country, for whom we have the highest Regard, as good Subjects, and Englishmen. Look nearer, at Home, Sir, are not the Clergy continually thirsting after Riches and Honour ? Witness, the shameful Pluralities of Livings, and Love of Translations, so contrary to the Spirit of the Apostles, whom they pretend to succeed in a regular Succession. You seem to think it's more than we deserve, to have the Liberty

berty of worshipping God in our own Way
 but we apprehend we have an undoubted
 Right, as long as we behave peaceably and
 quietly, to be freed from all incapacitating
 Laws, this Affair has been set in a true
 Light, in a late Pamphlet entitled *The Dis-
 pute better adjusted*, in Answer to *The Dis-
 pute adjusted*, to which I refer you for your
 full Conviction: But there is one Hardship
 which we lie under by the Test-Act, which
 I can't help observing, and I suppose you
 have forgot or never heard off, we are oblig'd
 to take the Sacrament in the CHURCH of
 ENGLAND, to qualify us for any Place of
 Profit or Trust under the Government; now
 a Sheriff of a County, being a Place of Trust,
 though no Profit, we must, when nominated
 by the King, serve, though contrary to our
 Con-

Conscience, we thinking it unlawful to receive the Sacrament, as a Qualification for a civil Employment, or as a Stepping Block to Preferment, and besides to the Prejudicing our Estates, judge you then with impartiality, if for once you can, whether it's not reasonable this Act should be repeal'd, and whether all good Men, of any Party whatsoever, would not use the best of their Endeavours to promote so good an End. It is to be hoped and reasonably expected, that the Wisdom of our Governours will from the Experience of former Times, keep us no longer under those Restriants which we have so long labour'd with ; and I am sure, we shall never have it in our Inclination, to disturb the present Establishment, but both them and us, will, I hope, enjoy our civil and religious Liberties,

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and

and be the Glory and Praise of the Reformation. How widely different is your Desires? You would have us still kept under Restraints, and your selves to enjoy in full Perfection your civil and religious Liberties, is this the Spirit and Temper, which our Saviour recommends? Excuse me Sir, if I think it is quite the Contrary, he would have his Disciples and followers a free People, would have none press'd into his Service; With what Face can you repeat that Golden Rule of our Lords, of *doing to others, as you wish they should do to you*, when you desire a Continuance of your Liberties, which you deny to your Fellow Christians, and Fellow Subjects I hope our Governours will not think that their Wisdom to follow, which you recommend to them: We are thankful to Providence

vidence for the Liberties we enjoy, but can't think Our selves any Ways oblig'd to Persons of your Complexion, who make *Christ's* Kingdom to be of this World, when he expressly says, it is not. It was not my Design to remark upon your whole Sermon, but these few Passages, which I have done with Impartiality. I hope you will excuse this Freedom from

Your Humble Servant,

A PROTESTANT DISSENTER.

F I N I S.





Printed for J. NOON, at the *White
Hart*, in *Cheapside*, near *Mercers-Chapel*,

A true NARRATIVE of the Controversy
concerning the Doctrine of the TRINITY,
Being a REPLY to Dr. BERRIMAN's
Historical Account. Wherein the Partiality
and Misrepresentations of that AUTHOR
are fully shown. By the AUTHOR of the
REPLY to Dr. *Waterland's* Defences, &c.

The CHRISTIAN CREED concerning the
SON of GOD: As profess'd by those
CHRISTIANS, who are (tho' falsely) call'd
ARIANS.



